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BRIEF VIEW
OF
ECCLESIASTICAL HISTORY



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P R E F A C E.

THESE pages, containing a brief summary of the history of the church, have been written chiefly for the instruction of reflecting and inquiring persons among the lower classes.

The want of such a compilation has been long felt by the writer, from conversing with individuals in humble life, who, awakened to religious inquiry, have become anxious to know the history of the church, and how those superstitions and abuses, not known in apostolic times, originated. To supply this information, the author has taken care to point out

the comparative novelty of error, by distinctly stating at what periods each addition to, or perversion of, the truth arose, and to show, that in every age there have been raised up confessors and witnesses, who have preserved the deposit of the faith once delivered to the saints.

That the blessing of the great Head of the Church, without whom nothing is strong, nothing is holy, may rest upon this, and every other attempt, however feeble, to instruct the ignorant, confirm the wavering, and guide the wanderer into the way of peace, is the humble prayer with which the compiler commits these pages to the press.

A BRIEF VIEW

OF

ECCLESIASTICAL HISTORY.

FIRST CENTURY.

THE Acts of the Apostles contain the history of the church from the ascension to St. Paul's first imprisonment at Rome, A. D. 62. At that time the Gospel had been preached by the apostles and others in great part of Asia, in Africa, in Greece, Italy and Spain, and before the end of this century was made known in France, and probably in England; and this notwithstanding the violent opposition of its enemies; for, as had been predicted, the "kings of the earth set themselves against the Lord and his Christ." The Christian church, first opposed by the Jews, soon experienced the enmity of the heathen also: history records ten violent perse-

cutions by the pagan emperors of Rome, previous to the conversion of Constantine, A.D. 320. The first was so early as the year 65, under the Emperor Nero, when St. Paul and St. Peter suffered martyrdom at Rome.

Jerusalem was utterly destroyed, (according to our Lord's prophecy,) A. D. 70, by the Roman army under Titus; 1,200,000 Jews perished during the siege, and the survivors were carried captive into all nations, among whom they continue dispersed until this day.

The second general persecution took place under Domitian, A. D. 94, when St. John was thrown into a cauldron of boiling oil, from which he escaped unhurt.* He was afterwards banished to the Isle of Patmos, where he wrote the Revelation. From Patmos he returned to Ephesus, where he wrote his Gospel, and presided over the seven churches until his death, A. D. 101. Irenæus mentions that St. John, while at Ephesus, going one day into the bath, perceived that Cerinthus the heretic was there; he came out hastily, saying, "Let us flee, lest the

* Tertullian, *Præscript. Hæc.*

bath should fall while Cerinthus, an enemy to the truth, is within it."

Linus was the first bishop of Rome, and appointed by Peter and Paul conjointly. This fact is stated by Irenæus, bishop of Lyons, in the second century, who says :—"The blessed apostles (Peter and Paul), founding and arranging the (Roman) church, delivered the bishopric for governing the church to Linus. But Anacletus succeeds to him ; after him, in the third place from the apostles, Clement obtains the bishopric." This Clement wrote a pious and Christian epistle to the Corinthians, and, though Bishop of Rome, has said nothing whatever of his supremacy or authority over other churches.—The five apostolic fathers (or Christian writers who conversed with the apostles) were, Clement of Rome—Barnabas—Hermas—Ignatius of Antioch—and Polycarp.

Even during the life-time of the apostles heretics began to appear, viz.—the Gnostics, who denied the humanity of Christ; Cerinthians, who denied his divinity, and rejected parts of the Scriptures; the Docetæ, Nazarenes, and Ebionites. The opposite errors of these sects

prove, incontestably, the Redeemer to have been "perfect God and perfect man," as the one, from the unequivocal marks of his divinity, denied his humanity, and the others took occasion, from his manhood, to question his divine nature.

SECOND CENTURY.

By this time such numbers had embraced the Christian faith, that Pliny (a heathen) in a letter to the Emperor Trajan, A. D. 107, says, that many Christians of every age, and of both sexes, were to be found not only in cities, but in the villages, and that the heathen temples were deserted. He also bears this remarkable testimony to the practices of the Christians:—"they are accustomed on a stated day to meet before daylight, and to sing a hymn to Christ *as to God*, and to bind themselves by an oath* not to commit any wickedness, or to violate their promises."† During this century violent persecutions were carried on from time to time against

* Or sacrament.

† Pliny's Epistles, x. 97, 98.

the Christians, in which the most eminent of the early fathers perished.

Ignatius, disciple of St. John and bishop of Antioch, suffered martyrdom, A. D. 107, during the persecution of Trajan, who commanded him to be taken from Antioch to Rome, and there thrown to wild beasts.—On his way to Rome he wrote seven Epistles.

Polycarp, bishop of Smyrna, (the disciple of St. John,) suffered martyrdom, A.D. 167. Just before his death, being asked by the Roman proconsul, if he would deny Christ, he replied, "Four score and six years have I served him, and he hath never wronged me, and how can I blaspheme my King, who hath saved me." He died in the faith of the Trinity, saying to his heavenly Father, "I glorify thee by the eternal High Priest, Jesus Christ, thy well-beloved Son, through whom, with him in the Holy Ghost, be glory to thee, both now and for ever. Amen."

Justin Martyr, A. D. 140, wrote his first apology or defence of Christianity to the Roman Emperor. He had been a philosopher, but declared that he found the Divine Scriptures to be *the only true philosophy*, and that he was moved

to embrace Christianity from the example of the Christians' suffering death so serenely for their faith. He mentions the sacraments of baptism and the Lord's supper, but no others. Justin Martyr suffered martyrdom under Marcus Aurelius, A. D. 163.

Irenæus, disciple of Polycarp, and bishop of Lyons, A. D. 202.

Melito, bishop of Sardis, A. D. 170, is the first Christian writer who gives a catalogue (Eusebius, lib. iv. cap. 25,) of the books of the Old Testament; in this the Apocryphal books were not included.—N. B. The Apocryphal books were not included in the canon of the Jews, to whom were “committed the oracles of God,” (Rom. iii. 2,) nor recognised even by any sufficient papal authority until the Council of Trent. Clement of Alexandria* (a celebrated writer) lived at the end of this century; he says, that the consecrated wine *allegorically* represents the blood of Christ.

In the disputes between the Asiatic and Western churches, concerning the keeping

* *Pædag.* lib. i. c. 6, p. 104.

of Easter, Polycarp and Anicetus, bishop of Rome, conferred on this subject, but not being able to agree, they each consented to continue in his former sentiments. Victor, bishop of Rome, had also, on the same subject, a dispute with the Eastern bishops, who refused to acknowledge his authority.* Eusebius says, that on this occasion Irenæus reproved Victor for arrogance and indiscretion. The facts show that in this century the supremacy of the bishop of Rome was not acknowledged by other bishops.

HERETICS.—Montanists, so called from Montanus, an enthusiast, who said he was the Paraclete, or Comforter—Carpocratians—Valentinians—Cerdonites—Marcionites—Priscillianists—Patripassians—Artemonites—Encratites, who condemned marriage, wine, and animal food.

It would be neither useful nor possible in this brief history, to give an account of all the heresies which sprang up in those early ages; the names of the most remarkable merely are mentioned to show that sects and divisions are not peculiar to modern times.

* Hist Eccl. lib. v. cap 23, 24.

THIRD CENTURY.

There were five great persecutions in this century, under *Severus, Maximin, Decius, Valerian, Aurelian*. The heroic conduct of the martyrs in their sufferings, showed that they were divinely supported, and notwithstanding these cruel persecutions, Christianity continued widely and rapidly to extend itself, proving the truth of the assertion, that "*the blood of the martyrs was the seed of the church.*"

Tertullian, an eminent writer of this century, lived at Carthage in Africa. He was of a severe and superstitious turn of mind, and became a Montanist, but he was sound as to faith in the Trinity; and with respect to the sacrament of the eucharist says, that Christ gave the bread to be "*the figure of his body.*"* In his apology for Christianity he writes, that even their pagan enemies said of the Christians, "see how these Christians love one another."

Origen, a Platonic philosopher, became, after his conversion a Presbyter and Catechist at

* *Lib. iv. contra Marcionem.*

Alexandria, A. D. 230. Among his numerous writings, he published an edition of the Scriptures in different languages, called *Biblia Hexapla*, or *the Bible in six columns*, on which plan the Polyglotts in later times have been constructed. About this time many persons engaged in translating the Scriptures into various languages, and in multiplying copies of them every where, and that at moderate prices.

Cyprian, bishop of Carthage, was converted A. D. 246, and suffered martyrdom, A. D. 258. He was an eminent writer, and a most spiritual Christian, and speaks clearly on the necessity and nature of an inward spiritual change of heart.* Cyprian had a controversy with Stephen, bishop of Rome, respecting the baptism of heretics, and so far from acknowledging his supremacy, accused him, among other things, of *self-contradiction*, and with a Council of the African bishops, 87 in number, decreed on this subject contrary to the judgment of the Roman bishop.†

SECTS.—Sabellians, Patripassians, Manicheans, Novatians or Cathari, Noetians.

* See Milner's Church Hist. vol. i. p. 327.

† Cyprian in Epis. ad Beneficium. ,

FOURTH CENTURY.

In the beginning of this century the Christian church was exposed to the most violent persecution that it has ever experienced. The Emperors Diocletian and Galerius not only put great numbers of Christians to death, but endeavoured to extirpate their religion by burning all the copies of the Scriptures, and pulling down the churches. Those who, through fear, gave up their Bibles were branded with the name of "Traditors" by the more resolute Christians. During this persecution many in Britain suffered martyrdom. But the great Head of the Church, who has promised that "the gates of hell shall never prevail against it," came in time of need to its help against the mighty of the earth. The wretched Galerius, tormented in body and mind, died in the greatest agony; and Constantine the Great, who succeeded to the empire, first granted toleration to the Christians, and soon after himself embraced the faith of Christ. This memorable event happened about the year 320, when Christianity became the established religion of the Roman empire.

The first general council was held at Nice,

A. D. 325, when the Emperor Constantine presided; at this council the Arian heresy was condemned, and the Nicene Creed, as far as the words "Holy Ghost," drawn up; at this council, by the influence of Paphnutius, the marriage of the clergy was considered canonical. (Sozomen, lib. i. cap. 23.) The orthodox Christians were persecuted by the succeeding emperor, and Athanasius (the great defender of the doctrine of the Trinity) banished. Liberius, bishop of Rome, subscribed to the condemnation of Athanasius, and also consented to an Arian confession of faith. (See Dupin, 1st vol. p. 190.)*—The second general council held at Constantinople, A. D. 381, condemned the heresy of Macedonius, and drew up the latter part of the Nicene Creed. The most eminent writers and divines of this century—Athanasius, Cyril, Hilary, Ambrose, Basil, and the two Gregorys—zealously defended the doctrine of the Trinity. The Council of Arles in France, A. D. 314—that of Nice, 325—that of Sardis, 347—and that of Ariminum, 359, were attended by bishops from Britain.

* The words of Hilary to him are, "I anathematize thee, O Liberius, thee and thy companions." Jerome says, "he subscribed to heretical pravity."

About the year 362, the Emperor Julian, the apostate from Christianity, attempted to rebuild the temple at Jerusalem, to invalidate the prophecies of Scripture, but the attempt was miraculously defeated by an earthquake, and a fiery eruption.*

The Council of Laodicea, held about the year 360, gives a catalogue of the canonical scriptures of the Old Testament, in which the Apocryphal books are not included, (Dupin, 1st vol. 614,) and the canons of this council were made part of the general law of the church.

HERETICS.—Arians, Semiarians, Donatists, Eunomians, Macedonians, Homoiousians, Apollonarians, Antidico-marianites, Collyridans and Meletians.

FIFTH CENTURY.

A remarkable heresy was widely propagated in the beginning of this century by Pelagius and Cœlestius, who denied original sin and the doctrines of grace. These heretics were condemned in two councils of African bishops. The great opposer of this heresy was St. Augustine,

* *Ammianus Marcellinus*, B. 23, c. 1.

one of the most eminent writers of the Christian church, who seems to have been providentially raised up to defend these fundamental doctrines of the Gospel. His conversion from being a Manichean, which took place in his 29th year, is ascribed to a passage* in St. Paul's epistle to the Romans, and to the prayers and exhortations of his pious mother Monica. Speaking of the eucharist, he says, "The Lord gave the *sign* and *figure* of his own body and blood." He also says, "The holy Scripture fixeth the rule of our doctrine, and is a divine balance for weighing it, and that in it one finds the remedy for all the maladies of the soul." Among his numerous writings, his "Confessions" are universally esteemed for their deep spirituality.

The third general council was held at Ephesus, A.D. 431, when Nestorius, patriarch of Constantinople, was deposed, and his heresy condemned. The fourth general council was held at Chalcedon, A.D. 451, when the Eutychian heresy was condemned.† The Athanasian Creed was

* Rom. xiii. 12.

† The Council of Chalcedon decreed (28th canon) that *equal* privileges should be allowed to the bishops of Rome and Constantinople, as being the principal sees of the Western and Eastern Churches.

drawn up to oppose the various heresies concerning the Trinity and Incarnation, which had been condemned at the four first general councils. These four general councils being in perfect agreement as to the apostolic primitive faith, are the only councils that have any authority in the Church of England.

St. Chrysostom, bishop of Constantinople, died A.D. 407. He was a pious man, a great writer, and a celebrated preacher. How generally the Scriptures were circulated in those days we may collect from his frequent exhortations to all persons to read them :—"I do always exhort (and will never cease to exhort you,) that you will not here only attend to those things which are spoken, but when you are at home you continually busy yourselves in reading the holy Scriptures.—Also (after stating that they are so easily written, that the poor may understand them) he says to the laity,* "*Provide you Bibles, which are the medicines for the soul, at least get the New Testament.*" And again, "*This is the cause of all evils, that the Scriptures are not known.*"

* In Epist. ad Coloss.—Hom. 9.

The celebrated Jerome died in 422, aged 91. He published a Latin translation of the Scriptures called the *Vulgate*, and did not include the Apocryphal books in the canon of Scripture. In his letters he recommends that even children of seven years old should be taught the Scriptures.

St. Patrick, a native of Scotland or France, came to Ireland, A.D. 430, and preached the Gospel; but there is strong evidence that Christianity had been previously introduced into the country. This is stated by Pinkerton, who in his Enquiry (vol. ii. p. 261) gives satisfactory proofs, that "*by means of intercourse with Britain, Christianity had made some progress in Ireland in the fourth century.*" That St. Patrick did not believe in purgatory, appears from the following passage in his work ("de tribus habitaculis") :—"There be three habitations—the first, the lowermost, and the middle. *The highest* whereof is called the kingdom of God—the *lowermost* is termed hell—the *middle* is named the present world." And in the twelfth canon of his synod he says—"He who was not worthy to receive the sacrifice

of Christ in his lifetime, how can he be assisted by it after death." In the same synod* held by St. Patrick, directions are given respecting the dress of clergymen's wives, which proves that the marriage of the clergy was common in those days. St. Patrick founded the cathedral and city of Armagh. St. Sedulius was an eminent Irish divine, and a contemporary of St. Patrick ; he was most anxious for the general reading of the Scriptures, and seemed to have clear views of divine truth. He declared "that to adore any other besides the Father, and the Son, and the Holy Ghost, was the crime of impiety." In his commentary on the Epistle to the Galatians he thus writes: "God hath so ordered it, that he will be gracious to mankind, if they do believe that they shall be freed by the blood of Christ." "The law was not given to take away sin, but that men, by this means humbled, might understand that their salvation was not in their own hand, but in the hand of a Mediator."

From the middle of the last century the fol-

* See *Spelman and Williams' Concilia*.

lowing errors, viz. "The celibacy of the clergy," "the use of relics and of images in churches," and "the invocation of saints," had been gradually gaining ground, and found advocates in some eminent writers of this age, though they had not yet assumed the gross form in which they were *authoritatively* taught in after times. The invocation of saints had its origin in usages prevalent in the early ages, of mentioning with respect the names of the departed in the prayers of the church, and of meeting for prayer at the tombs of the martyrs. These customs gradually led to the paying *religious* honour to the departed saints, who were supposed to preside over the places where their bodies were laid; moreover, when, after the time of Constantine, many of the heathens embraced the outward profession of Christianity, though still attached to their old superstitions, they readily substituted the invocation of saints and angels for their former worship of presiding demons.

HERETICS.—Eutychians, Monophysites, Nestorians, Pelagians, Semipelagians, Jacobites, *Theopaschites*.

SIXTH CENTURY.

The Christians were in this century persecuted in Britain, Thrace, and Greece, but Christianity continued to spread in heathen nations. Many Jews also were converted.

Hormisdas, who became bishop of Rome A.D. 514, maintained the heresy of the Theopaschites, and was condemned by one of his successors, John II., whose opinion of him was confirmed by the fifth general council at Constantinople, assembled A.D. 553, by the Emperor Justinian. At this council much discussion took place concerning a matter (unimportant to us), that of the three chapters, as it was called. On this occasion Vigilius the pope showed the most extraordinary vacillation of mind and inconstancy of conduct—at one time denying what he had positively maintained on another occasion, thereby showing that he did not possess even the semblance of infallibility. The proceedings of this council show in how little estimation the bishop of Rome was held at that time, when the council is found directly condemning the *points maintained by the Roman pontiff.*

Columbkil, born in Ireland A.D. 521, died A.D. 597, went to preach the Gospel in Scotland, founded the monastery of Iona, and was considered the apostle of the Highlands. He was excommunicated by the bishop of Rome for adhering to the faith received by his ancestors from the disciples of St. John, and rejecting the authority of the Roman church to decide points of dispute. Columbkil wrote to the pontiff Boniface, to bid him beware of deviating from the true faith, and even to beware of heresy.

Gildas, the most ancient of British writers. His celebrated epistle was written A.D. 560.

Gregory the Great became bishop of Rome A.D. 590, and died A.D. 604. He was a pious and learned man, and the author of many collects and spiritual compositions. He made a collection of litanies, prayers, and collects from the ancient liturgies, from which most of those in the prayer-book of the Church of England have been selected. In 596 Gregory sent forty Benedictine monks with Augustine to England, who, with the assistance of Bertha, the pious queen, converted Ethelbert to the Christian faith. There is reason, however, to apprehend

that the religion introduced into England by Augustine and his monks was not conformable to the mind of Jesus Christ, when we find him exciting war against the Welsh Christians who would not submit to the authority of Rome, and instrumental in the slaughter of the British monks at Bangor, for presuming to keep Easter at a period not in conformity with the practice of the Roman see.

John, *Patriarch* of Constantinople, was the first who assumed the title of universal bishop, in which he was supported by the Emperor Mauritius; but the excellent Gregory* protested against the name of universal bishop, saying, "Far be this blasphemous title from the heart of Christians."

Benedict the monk, A.D. 529, founded the famous order called after his name.

Superstition was now much on the increase. Love of monastic life prevailed greatly, and the number and influence of monks much increased in all parts of the Christian world. The dark ages began to set in, so much so that the Abbe Fleury, a Roman Catholic writer, says,

* Lib. vi. p. 30.

(speaking of the close of the sixth century,) "the good days of the church are past."

HERETICS.—Barsanians or Semidulites, Eutychians, Theopaschites, Origenists, Tritheites, Damianists.

Columbanus, an Irishman, died 615.

SEVENTH CENTURY.

Christianity was much extended in this century, chiefly in China and in England, where it was now universally received; it had been established in England from the first and second centuries, but most of the Christians had been expelled by the Saxon invaders, who were pagans. The Gospel was also propagated in the northern parts of Europe by missionaries from England. But though the bounds of the visible church were extended, true religion was rapidly on the decline. The reign of ignorance and superstition, called the "dark ages," now began, and continued almost to the Reformation; yet even in these times "God never left himself without witness," for history testifies that there were

from age to age some pious souls who held the vital truths of the Gospel, and testified generally against the prevailing corruptions.

Two events occurred in the beginning of this century, the baneful effects of which continue to be felt by the Christian church to this day—the grant of supremacy to the bishop of Rome about 606; and the rise of Mohammedanism, A.D. 612. Boniface III. assumed the title of Universal Bishop, but so far was he from thinking his supremacy derived from Christ, that he obtained a degree from the Usurper Phocas,* that the Roman Church should be the head of all churches: his supremacy, however, was only acknowledged by the western part of the empire, while a schism commenced in this century between the Greek and Latin churches, which continues to this day.—The religion of Mahomet, which was propagated by fire and sword, made rapid progress among the degenerate Christians of the East, who, to escape death, embraced it. This false religion has overrun a great part of Asia, Africa, and some parts of Europe, and is

* This Emperor was perhaps the vilest and wickedest of the human race.

supposed to be held by upwards of one hundred millions of souls in the present day.

Honorius, bishop of Rome, A. D. 626, lived and died a Monothelite, and was condemned by name as such, first by a council assembled at the Lateran by Pope Martin the First, and afterwards by the sixth general council held at Constantinople, A. D. 680, by desire of Pope Agathon, in the fourth session.

Among various proofs that the Church of Ireland was at this time different from that of Rome, we are told by the venerable Bede (lib. iii. c. 25,) that the Irish and Welsh churches differed from the Roman as to the time of celebrating Easter. To settle this point, a council was held at Whitby in Yorkshire, A. D. 664, when St. Colman (an Irishman and archbishop of York) entered into dispute with Wilfred, a Saxon priest, on the subject. St. Colman defended the Irish method of calculating the day for holding Easter, saying, "that it had been prescribed by St. John,* *whose disciples*

* It is remarkable that in several parts of Ireland, seven churches are found built near each other. A pious modern writer expresses his belief, "that this number seven was chosen in humble imitation

had been founders of the Irish Church." "I marvel (he exclaimed) how some can call that absurd, in which we follow the example of so great an apostle, one who was thought worthy of reposing on the bosom of his Lord; and can it be believed that such men as our venerable father Columbkil, and his successors, would have thought or acted contrary to the precepts of the sacred Scriptures?" The council, however, decided against the opinion of St. Colman, who resigned the see of York, and returned to Ireland. These circumstances show that the Irish Church derived its regulations from the disciples of St. John, and not of St. Peter.

SECTS.—Paulicians, Monothelites.

EIGHTH CENTURY.

This century is remarkable for the violent controversy about images. The use of images had gradually crept into the church, but the Emperor Leo ordered them all to be removed, and in order to settle the dispute, called a council at Constan-

and remembrance of the seven primitive churches mentioned in the *Revelations*, which book was written by the great apostle of the early saints of Ireland, St. John."

tinople A.D. 754,* (338 bishops present,) which condemned the use of images. This council was considered as a *general* council, by the Greek Church, but not by the Latin Church.

The second Nicene Council, A.D. 786,† (assembled by the infamous Empress Irene,) reversed the decree of the former council, and established the worship of images and of the cross, and condemned those who said that God was the sole object of worship. The dispute continuing, the famous Charlemagne summoned a council at Frankfort, which was attended by 300 bishops from France, Italy, and Germany. This council rejected the decree of the second Nicene Council, and condemned all manner of adoration or worship of images. Dupin states that the Pope's legates attended this council, and that it has been long looked upon in France as a general council, and gives his

* The church of Britain joined that of France in protesting against the decrees of this council.

† This council declared that they execrated with anathema Honorius, bishop of Rome, and all who conformed to his heresy, and that they held them in detestation, as the vine of Sodom and clusters of Gomorrah, which produce poisonous berries. *The eighteen general councils acknowledged by the Roman Catholic Church will be found in the Appendix.*

own opinion that it has as good a title to that name, as other councils called General.

Charlemagne, so celebrated for his conquests, endeavoured to establish Christianity in those countries that came under his dominion. He was himself an author, and used his influence for the restoration of learning. He founded many universities. Alcuin, a native of the British Isles, was his preceptor and chief adviser in all his plans for the promotion of Christian knowledge.

The English and Irish clergy were the most remarkable in this century for religious zeal and learning. Willibrod (who studied 11 years in Ireland) and Lebuin, both Englishmen, laboured in Friezeland. Winfred, or Boniface, another Briton, went as missionary to Germany, and was so successful in the conversion of the inhabitants, that he was called the Apostle of the Germans. Virgilius, an Irishman, accused of heresy by Pope Zachary, for saying the world was round, followed the steps of Boniface among the Germans. Bede, (called the Venerable,) an Englishman, was author of the first ecclesiastical history of Britain ; he died A. D. 735.—His

last words were, "my soul desires to see Christ, my king, in his beauty." He sung glory to the Father, the Son, and the Holy Ghost, and expired in a most heavenly state of mind.

Solitary or private masses, and masses for the dead, were now first instituted. Peter's pence originated with Ina, king of the West Saxons.

HERETICS.—Iconoduli, or image worshippers, Agonoclytes, Paulo Johannists.

NINTH CENTURY.

In the thick darkness that pervaded this century the following circumstances are principally observable: the preference given to human writings above the Scriptures, the domination of the popedom, the accumulation of ceremonies, and the oppression of the godly.* The celebrated Charlemagne died A.D. 814. The famous King Alfred of England lived at the end of this century: he was a pious man, a favourer of learning, and the author of some works. Alfred founded the university of Oxford; he

* See Milner's History, vol. iii. p. 197.

did not submit to the pope. In England the church was then governed by a synod emanating from the king's authority. (Henry I. afterwards claimed this authority, as the prerogative of his predecessors, and ordered Archbishop Anselm to obey him or leave the kingdom.) Wilfred's appeal to the pope, in Alfred's time, was treated with derision.

A council at Paris, held A. D. 824, agreed with the council at Frankfort in the rejection of the decrees of the second council of Nice, and in the prohibition of image-worship.

Agobard, archbishop of Lyons, wrote against images: he maintained that we ought not to worship any image of God, except that which is God himself, his eternal Son; and that there is no other mediator between God and man, except Jesus Christ, both God and man.

Claude, born in Spain, became bishop of Turin A. D. 817; he was a spiritual divine, and constantly expounded the Scriptures. In a commentary on the Epistle to the Galatians every where asserts the equality of the apostles with St. Peter, and that Jesus Christ is the proper head of the church. He is severe as

the doctrine of human merits, and the authority of tradition, as equal to that of the divine word. He maintained that we are to be saved by faith alone, held the fallibility of the church, exposed the futility of praying for the dead, and the sinful idolatry of the Roman see, and was the foremost of those who opposed image-worship in this century. (Milner, vol. iii. p. 213.) The Waldenses, who inhabit the valleys of Piedmont, which belong to Claude's diocese, have been remarkable for holding these opinions, and rejecting the authority of the pope during the dark ages. This interesting people remain to this day, notwithstanding frequent and cruel persecutions from the Church of Rome.

Anascarius, archbishop of Hamburg and Bremen, died A.D. 865 ; he was the great instrument, under God, of converting the inhabitants of Sweden and Denmark. The Russians also embraced Christianity in this century, and were united to the Greek Church.

Transubstantiation originated in this century, with Pascasius Radbert, abbot of Corbey, who wrote a treatise on the subject A.D. 831, maintaining that "the body of Christ in the Eucha-

rist was the same body that was born of the Virgin, that suffered on the cross, and was raised from the dead." This new doctrine was opposed by Rabanus Maurus, archbishop of Mentz, Heribald Ratram, (or Bertram,*) and an Irishman called Johannes Scotus Erigena. Bertram being asked whether the same body which was crucified was received in the sacrament, answered, "that the difference is as great as between the *pledge* and the *thing* for which the pledge is delivered, as great as between the *representation* and the *reality*." Rabanus Maurus says, "this error we have opposed with all our might." Erasmus, (a learned Roman Catholic of the sixteenth century,) speaking of transubstantiation, says it was "*unknown to the ancients, both name and thing.*"

TENTH CENTURY.

In the beginning of this century Cardinal Baronius says, "At that time how deformed,

* He says that the sacrament is the body of Christ, not corporeally but spiritually.

how frightful was the face of the Church of Rome; the holy see was fallen under the tyranny of two profligate women, who placed and displaced bishops as their humour led them; and, what I tremble to speak of, they placed their gallants upon St. Peter's chair, who did not deserve so much as the very name of popes. For who dare say that these infamous persons who intruded, without any form of justice, were lawful popes?" John XI., the natural son of Pope Sergius, was made pope by the influence of his profligate mother, Marozia, A.D. 931. John XII. was made *pope* at 16. Baronius calls him "a monster of iniquity." Arnulph, bishop of Orleans, laments over the deplorable condition of the Church of Rome, as having fallen from the purity of primitive faith, and now in dismal darkness, worthy of the detestation of posterity. He calls the pope "antichrist, sitting in the temple of God."—2 Thess. ii. He says, however, that in Belgium and Germany there were some real pastors and eminent Christians. Otho, emperor of Germany, endeavoured to put a stop to the wicked and disorderly state of the Church at Rome, by taking to himself the right

of choosing the popes, which right continued in the emperors until the end of the following century. Otho made strenuous efforts to promote learning, and to propagate the Gospel among the barbarous nations. Among other missionaries, Bernard and Guthebald (two Englishmen) carried the Gospel to Norway, from whence it spread to Greenland, Iceland, and the Orkney Islands. Adalbert, archbishop of Prague, went as missionary to Poland, and preached the Gospel in Dantzic; he was called the apostle of Poland.

In this dark age we find Giselbert, Ansbert, Smaragdus, writing in a spiritual way on the teaching of the Spirit, and meditation on the Word of God. Alfric,* archbishop of Canterbury, wrote in the Saxon language a homily for Easter, an epistle to Wulffine, bishop of Shyrburn, and also an epistle to Wulfstane, archbishop of York, in all of which he states, "The eucharist is *not* the body of Christ *corporeally* but *spiritually*." This circumstance, with others already mentioned, shows that the religion of

* He translated and recommended the reading of the Scriptures, and quoted Bertram on the Eucharist.

the Anglo-Saxons cannot be identified with the tenets of the Church of Rome at this day, however it might be in accordance with the doctrines maintained by Pope Gregory the Great.

ELEVENTH CENTURY.

The Church of Rome continued to be as corrupt as in the last century. John XIX. a layman, was made Pope A.D. 1024, by bribery; to him succeeded, A.D. 1033, his nephew Benedict IX. aged 12 years; he also was chosen by bribery, and was deposed three times, for his profligate conduct. In 1046, there were three Popes at the same time, who were all deposed by a Council held at Rome, and Clement II. chosen Pope.—*Dupin.*

Gregory VII. called Hildebrand, became Pope A.D. 1073; this ambitious tyrant (forgetting that Christ's kingdom is not of this world) aimed at making all kings and princes subservient to the Roman See, by declaring they ought to hold their crowns from St. Peter, that is, the Pope. In 1077, the Emperor Henry IV. refusing to acknowledge this monstrous claim, was excom-

municated by Gregory, and coming to receive absolution from him, was suffered to remain fasting, three entire days in the open air, with his feet bare, and his head uncovered at the Pontiff's gate.

Notwithstanding the general corruption, the religion of Christ, though probably not in its purity, continued to be propagated.—Stephen king of Hungary, and his pious queen, Gisela were the means, under God, of spreading the Gospel extensively in their dominions. Gotebald, an Englishman, preached in Norway Ulfrid, another zealous Englishman, in Germany and Sweden. Sigefrid, archdeacon of York, by the desire of king Olaus, preached in Sweden, and was appointed bishop of Wexia, in Gothland.

Among the witnesses to the truth in this age were—Anselm, who became archbishop of Canterbury, A. D. 1093; and died A. D. 1109; he was a pious man, and the best writer of his time; he spake of the doctrines of grace, and salvation *only* through the merits and death of Christ.—Theophylact, an archbishop of the Greek Church, A. D. 1077; he was a spiritual divine *and wrote commentaries* on the greater part of

the Bible. He urged the duty of *all persons* to read the Scriptures, and of *parents* to *teach* them to their *children*.—He speaks of the Spirit quickening those that are dead in sin, and that we are justified, not by our works, but by *faith*.

Berangarius of Tours, in France, opposed the doctrine of Transubstantiation, (as did Bruno, his bishop,) and though compelled to recant his opinions, it is said that he never really abandoned them.—He was opposed by Lanfranc, archbishop of Canterbury, who was brought from France by *William the Conqueror*, and now, for the first time, introduced the doctrine of Transubstantiation into England, where hitherto, *a real and spiritual* (not a *corporeal*) presence was maintained.

The diocese of Milan, in Italy, was independent of the Pope until this century, and practised a different ritual, called the Ambrosian liturgy.

The marriage of the clergy was prohibited by a decree of Gregory VII. in a council held at Rome, A. D. 1074, notwithstanding the opposition of several who were present.—Flesh meat *was now* forbidden on Fridays and Saturdays;

the *baptism of bells* introduced ; the Carthusian, Cistercian, and other monkish orders established.

In this century began the Crusades, contrived by Gregory VII. and carried into execution (at the instigation of Peter the Hermit) by Urban II. A. D. 1095. The object of the crusaders was, to recover the *Holy Land* from those infidels into whose hands it had fallen :—they were called cross-bearers, from wearing a cross ; and a plenary indulgence (or full absolution) was proclaimed by the Pope to all who engaged in the expedition. Besides multitudes perishing in this fanatical expedition, many evils ensued from it, the power of the Pope was greatly augmented, depravity of morals was increased, and the veneration of relics received a new impulse from the immense quantity of pretended relics brought from Palestine, by the crusaders, on their return.

TWELFTH CENTURY.

Some other northern nations, bordering on the Baltic, received Christianity in the beginning of this century. Besides the expedition to the *Holy Land*, at the end of the last, the Crusaders car-

ried on two expeditions in this century, but were generally defeated in their attempts; many from all parts of Europe joined them; besides their immediate enemies, they cruelly persecuted and slaughtered the Jews, wherever they met them. Learning began to revive in this century, and many schools and colleges were established in all parts of Europe.

Peter Bruis, a native of the south of France, opposed the superstitions of the Roman Church, especially the doctrines of Transubstantiation and prayers for the dead;—he also declared his belief that the *Pope* was *Antichrist*,—he was burnt alive A.D. 1130.

The Vaudois,* or Vallenses, who had existed in the valleys of Piedmont since the days of Claude of Turin, in the Ninth century, had now become very numerous, and spread their doctrines throughout all Europe. They have been called Waldenses, as if they originated with Peter Waldo, but it has been well ascertained, that they existed long before his time. Waldo was born at Lyons, in France, in this century,—he

* Also called Cathari.

agreed with the Waldenses in rejecting the unscriptural additions introduced by the Romish Church. He was well versed in the Scriptures, and was the instrument of spreading more widely the true doctrines of the Gospel. These witnesses to the truth were most cruelly persecuted by the Romish Church, and many of them, like the early martyrs, died praising God," in confident assurance of a blessed resurrection. Waldo fled into Germany, and died A. D. 1179.

The celebrated Bernard, abbot of Clairval, died A.D. 1153: though tainted with the superstition of the times, he held "the *Head*," even Christ, and constantly spake of the remission of sins, through the blood of the Redeemer. St. Bernard accused Abelard of heresy at the Council of Soisons, A.D. 1121, and at Sens, A.D. 1140.

Peter Lombard (bishop of Paris, A.D. 1159) is the first who mentions the five additional Sacraments. Dupin says, (vol. ii. p. 355) Peter de Selles and Stephen, bishop of Autun, were the two first writers who ever mentioned the word Transubstantiation.

As in the former century, the dominion of the *Romish Church*, and its erroneous doctrines,

were established in England by William the Conqueror, a foreigner; so now the same system was established in Ireland by the invasion of Henry II. king of England, to whom Adrian, the Pope, had the arrogance to make a grant of the kingdom, by a Bull, which is still extant. A synod was held at Cashel, A.D. 1172, in order to put the Church of Ireland upon the same footing with the Church of England, that is to say, *to reduce the Irish clergy under the Pope's jurisdiction*, pursuant to the King's promise, when he demanded the consent of Adrian the Fourth, to make that conquest. Archbishop Ussher shows that the Roman Catholic doctrines were not held in Ireland until this time. Before the invasion of Henry II. the Irish bishops were elected by the clergy, with the approbation of the chief tains. The see of Armagh was for near 300 years in one family, and in several instances descended from father to son, and thus Amalgaid, (who was primate A.D. 1021,) was the father of two bishops of that see;* this fact

* See Harris's Ware's Archbishops of Armagh, 45 and 54.

proves that the marriage of the clergy was common at that time. The first bishop of Armagh, appointed by papal authority, was M'Gillidu, A.D. 1206.*

In the reign of Henry II. Thomas a Becket, archbishop of Canterbury, (he was only a deacon the day before he became archbishop, being a great supporter of the Pope's supremacy against the king's authority,) was murdered. As being a martyr to the cause of the Pope, (but without any other pretensions,) he was canonized, and long considered as one of the greatest saints in the calendar.—The following fact shows the superstition of that age: in the church of Canterbury, there being three altars, one to Christ, one to the Virgin Mary, and one to St. Thomas a Becket, there were offered in one year, by the multitudes of pilgrims who came thither; to *Christ nothing*, to the Virgin Mary 4*l.* 1*s.* 8*d.* and to St. Thomas 954*l.* 6*s.* 3*d.*

Henry II. was flagellated at the tomb of Becket, as a penance.

* Columbanus's Letters.

THIRTEENTH CENTURY.

Innocent III. was Pope at the commencement of this century.—Matthew Paris, a Roman Catholic historian of this age, says of this *Pope*, that he was “beyond all mortals, ambitious and “proud, and an insatiable thirster after money, “and ready and prone to all crimes for rewards, “given and promised.”—He persecuted the Emperor Philip, deprived Otho IV. of the empire, and compelled King John to deliver up to him the kingdoms of England and Ireland, and to render them tributary to the Roman Pope. This Pope, A. D. 1206, raised a crusade against the Waldenses, promising Paradise to those who would bear arms 40 days.* In this crusade, 300,000 persons engaged, and with fire and sword, made dreadful havoc among this often persecuted people. The Inquisition, that horrid instrument of Papal tyranny, was at this time

* Milner, vol. iii. 490.

established, at the instigation of Dominick the Monk.*

Raymond, Count of Toulouse, having incurred the displeasure of the Pope, about the year 1207, was obliged to make his appearance before the church porch, without any covering but a *sheet*, with a rope about his neck, and a rod in his hand, with which he was flogged by the Pope's legate; he then received absolution, and was admitted into the Church.

A Council held at Toulouse, 1229, forbade to *laymen* the use of the Old and New Testament. This is the *first* time (says Fleury) that I have met with this prohibition.

At the fourth Council of Lateran, held under Innocent the Third, A.D. 1215, Transubstantiation was first made an article of faith in the Roman Church, and auricular confession estab-

* Llorento (a Roman Catholic) in his history of the Inquisition in Spain, calculates the numbers who suffered from this bloody tribunal in that country alone, as follows:—

Number of persons burnt	-	-	-	-	31,912
Effigies burnt	-	-	-	-	17,659
Condemned to severe penances	-	-	-	-	291,450
					<hr/> 341,021 <hr/>

lished. Stephen, bishop of Autun, was the first who used the word Transubstantiation. The adoration of the Host was introduced by Honorius III. successor of Innocent III.* After Transubstantiation was made an article of faith, the festival of Corpus Christi was instituted in 1264, by Urban IV.

John of Paris and others opposed this tenet, and the ambitious claims of the Roman Pontiff to dominion over kings, &c.

A council at Lambeth in England, A. D. 1281, directed the priests to instruct the people that the body and blood of our Lord is given them at once under the species of bread, and also that what is, at the same time, given them to drink is not the Sacrament, but mere wine for the more easy swallowing of the Sacrament, which they have taken. The people were thus prepared for communion in one kind, which soon took place. (Henry, vol. iv. 259.) Fleury says, that (A. D. 1281,) the communion in both kinds was not yet entirely laid aside in England

* And a bell was ordered to be tolled at the elevation of the Host.

Boniface VIII.* instituted Jubilees, and was the first to extend indulgences to purgatory. This pope was accused of heresy, simony, and several enormities, by Philip, king of France, who demanded a Council to depose him.

Thomas Aquinas, the great promoter of scholastic Theology, and of the doctrine of Superelevation, lived in this century—Also Langton, archbishop of Canterbury, a learned man, who wrote commentaries on the Scriptures. Grosse-teste, bishop of Lincoln, was a pious man, and having resisted the encroachments and power of the Pope, was excommunicated. He died A. D. 1253. Having visited Rome, and seen so much that was ungodly in that wicked city, his zeal for reformation received a fresh stimulus.

The witnesses for the truth, in this century, were chiefly to be found among the Waldenses, who yet candidly confessed, "there were some

* There are remarkable instances recorded of perversion of Scripture made use of by *this Pope*, (also by Innocent III.—Paul III.—Pius V.) to support the tenets of Romanism, viz. to prove a temporal as well as a spiritual power in the Pope, Luke xxiii. 31. "Behold here are two swords," and to support his ambitious views of temporal power, Jeremiah, i. 10. "Behold, I have set thee this day over the nations and over the kingdoms, to root out and to pull down."

individual souls in Babylon who loved the Lord, and served him with the spirit under all their disadvantages." The Nestorians had still a flourishing church in Asia, even as far as China. The Greek church was now entirely separate from the Roman.

There were four crusades in this century, all of which terminated in calamities and disappointments. By the loss of Acre, A.D. 1291, the Christians were entirely expelled from the Holy Land.

Two religious orders (the Dominicans and Franciscans) were founded by Dominick and Francis in the beginning of this century, and had great disputes about the immaculate conception of the Virgin Mary.

A fanatical sect arose at this time called Flagellantes, or whippers; also the brethren and sisters of the Free Spirit, sometimes called Beghards, or Beghins. Joachim, abbot of Flora, author of some strange prophecies, and Wilhelmina, of Milan, were guilty of gross fanaticism. Another fanatic, Juliana of Liege, declared she had a revelation directing that the festival of *Corpus Christi*, sacred to the transubstantiated body of Christ, should be observed.

FOURTEENTH CENTURY.

In the year 1305 the seat of the popedom was transferred to Avignon in France, by Clement V. and the succeeding popes, being natives of France, continued to reside there until 1376. This absence of the popes naturally excited the jealousy of the people of Rome, who (wishing to have the pope a native of Italy, and a resident in Rome) in a tumultuous manner compelled the cardinals to elect an Italian to the popedom ; but the cardinals, when free from the influence of the populace, declared the former election void, and chose another pope. Thus began the great schism of the western church, when *for forty years there were two popes at the same time*—one residing at Avignon, and the other at Rome. France, Spain, Scotland, Sicily, and Cyprus sided with the former, and the other Roman Catholic states with the latter.

In 1333 Pope John XXI. was unanimously condemned by the divines of Paris for his opinions.

Clement VI. ordered the jubilee (which Bon

face declared to be held *every hundredth year*) to be celebrated *twice in that space of time* : it was afterwards appointed to be kept *every twenty-five years*. The mendicants, or begging friars who arose in the former century, were now greatly multiplied ; they belonged to the Dominican, Franciscan, Carmelite, and other orders ; while they were supported by the pope, as instruments for keeping up his authority, they were every where opposed by the bishops and parochial clergy.

In the midst of the gross darkness which prevailed, some beams of Gospel light now began to shine upon Europe : Bradwardine, archbishop of Canterbury, who died A.D. 1349, wrote against the Pelagian heresy. Milner says (notwithstanding the superstitions of the times) he gave himself up to the investigation of real Gospel truth, being deeply sensible of the desperate wickedness of the human heart, and of the preciousness of the grace of Christ. He was a great favourite of Edward III., who resisted the popes, and outlawed those who appealed to Rome. Walter Raynard, sometimes called *Lollard*, at first a Franciscan, afterwards

having embraced the doctrine of the Waldenses, preached the Gospel, and was burnt at Cologne in 1322. He disseminated his opinions among the English.

But the most eminent light of this age was John Wickliffe, born A.D. 1324, died A.D. 1387. He was educated at Oxford, and became professor of divinity in that university. He denied the supremacy of the pope, the doctrine of transubstantiation, and the right of the clergy to keep the Scriptures from the laity. For these opinions he was summoned to a council at Lambeth ; but his judges, awed by fear of the nobility and people, did not proceed to condemn him. This circumstance, together with his own declaration, that the third part of the clergy of England thought with him on the Lord's Supper, affords satisfactory evidence that Wickliffe's opinions were extensively spread in England, and that the *papal influence was very limited*—he asserted that the saints were to be imitated, not worshipped. He translated the Bible into English, *and recommended all persons to read it*. He did not consider the Apocryphal books as canonical. In the following century the

council of Constance condemned his writings ; his bones were afterwards dug up and burnt.

Fitzralph, archbishop of Armagh, opposed the corruptions of the Church of Rome, and the superstitions of the mendicant friars. He diligently studied the Scriptures,* in which he declared he found the only true wisdom, and was brought to see the vanity of human philosophy. It has been also said, that he left behind him a translation of *the New Testament* in the *Irish language*. John de Trevisa, vicar of Berkeley in England, translated the Bible into the English language. He had a strong aversion to the monastic system, saying, "*Christ sent apostles and presbyters, not monks and mendicant friars.*" He died A.D. 1397.

The last pagan prince in Europe embraced the profession of the Gospel in this century, but the cause of Christianity declined in China, and other parts of Asia, the cruel Tamerlane the Tartar having persecuted all who bore the Christian name.

* Fitzralph corresponded with Wickliffe, and like him did not consider the Apocryphal books canonical.

FIFTEENTH CENTURY.

This century is remarkable for the persecution of the Lollards, especially in England, where there were many witnesses to the truth. A.D. 1400, William Sawtree, a clergyman of London, suffered martyrdom. He was the first who was burnt in England for opposing the errors of the Roman Catholic Church. Also William Thorp, a clergyman, and John Badby, an humble tradesman, were burnt. The latter being asked by Archbishop Arundel* “was the consecrated bread really and properly the body of Christ?” he said “after the consecration it remaineth the same material bread which it was before, nevertheless, it is a sign or sacrament of the living God.” He also said that no priest was able to make the body of Christ.—About this time lived the celebrated Lord Cobham; he was persecuted for being a follower of Wickliffe, who, under God, was the instrument of his con-

* In his preface to the constitutions enacted at a Synod in England, (1409) he calls the pope the key-bearer and porter of eternal life and death, bearing the room and person, not of pure man, but of true God here on earth—Fox, vol. i. p. 202.

version, as he thus declared before his judges. "Before God and man, I solemnly here profess, that till I knew Wickliffe, whose judgments ye so highly disdain, I never abstained from sin, but after I became acquainted with that virtuous man, and his despised doctrines, it hath been otherwise with me, so much grace could I never find in your pompous instructions." At a great expense, he distributed Wickliffe's writings, and maintained a number of his followers, who went about from place to place, preaching the Gospel to the people. Henry V. endeavouring to persuade him to submit to the Roman Church, he replied, "As to the pope, and his spiritual dominion, I owe them no obedience, nor will I pay them any ; for as sure as God's word is true, to me it is fully evident, that the pope of Rome is the great Antichrist foretold in Holy Writ, the son of perdition, the open adversary of God, and the abomination standing in the holy place." Being seized and examined before Archbishop Arundel, he was required to confess, and ask absolution ; he replied, "I never yet trespassed against *you*, and therefore I do not feel the want of *your* absolution." He then kneeled down on

the ground, and lifting up his hands to heaven, with the deepest humility, confessed his many offences *against God*, concluding with these words, “ *Good Lord, I humbly ask thee mercy ; here I need absolution.*” He then stood up, and cried with a loud voice, “ Lo ! these are your guides, good people. Take notice, for the violation of God’s holy law, and his great commandments, they never cursed me ; but for their own arbitrary appointments, and traditions, they most cruelly treat me and other men. Let them, however, remember, that Christ’s denunciations against the Pharisees shall all be fulfilled.” Being questioned about the adoration of the cross, and the 6th chapter and 14th verse of Galatians being referred to, to prove the worship of the material cross, he answered, “ our salvation came not by the material cross, but by him who died thereon. Paul rejoiced in no other cross, but in Christ’s passion and death only.” When sentence was passed on him, he prayed for his enemies in the following words : “ Lord Eternal, I beseech thee, of thy great mercy, to forgive my persecutors, if it be thy blessed will.” He was condemned as a heretic A. D. 1413, but

having made his escape into Wales, he continued there four years :—being retaken, he was hanged and burned A.D. 1417. Several now suffered in England for their religion. John Gooze was burnt at Tower-hill, A.D. 1473.

There were also some distinguished martyrs in other countries. Thomas Rhedon, after preaching four years at Rome, and giving a faithful testimony to Christian truth, was burnt A.D. 1436. Jerome Savanarola, (an Italian monk,) Dominic, and Sylvester, were burnt at Florence, A.D. 1499, *for preaching justification by faith*, and upholding the standard of the Gospel. Vincent Ferrer, a pious Dominican from Spain, preached with success to the Jews and Mahometans : he went as missionary to Spain, France, and Italy, and afterwards to England, Ireland, and Scotland. Thomas a Kempis, Antoninus, archbishop of Florence, Bernard of Sienna, and John Wesselus of Groningen, were also shining lights in this century. Wesselus was a most learned, distinguished character, and justly called "*the forerunner of Luther.*"

The celebrated council of Constance met A.D. 1414, and continued till 1419. They

deposed three popes, and chose Martin V. and soon after ended the schism in the Roman Church, which had continued 40 years. The authority of a general council over the pope was here decreed, which served to lessen the unbounded power of the Roman Pontiffs. In the 13th session, communion in one kind was established, though at the same time it was acknowledged, "that in the Primitive Church it was administered in both kinds."—This council also established the horrible doctrine, "that promises made to heretics may be broken," the council having decreed in the 19th session, "that if any prince, or potentate, had granted a safe conduct to heretics, and confirmed it by an oath, the oath was not to be considered binding, if the heretic obstinately refused to renounce his errors." This decree was passed in consequence of the "safe conduct" given by the Emperor Sigismund to John Huss, who relying on it, came to Constance to defend himself before the council. He was born in Bohemia, A. D. 1373, and from his high character became rector of the University of Prague, and confessor to *the queen of Bohemia*. He was a most pious

man, preached against the vices of the clergy, also against false miracles, and other abuses of the Roman Church, and having become acquainted with Wickliffe's writings, recommended them to others. For these reasons and his opposition to communion in one kind, he was condemned as a heretic by the council, and burnt A. D. 1415.*

Jerome of Prague, who came to Constance to defend his former friend, Huss, was also arrested and condemned by the council as a heretic. He was burnt in the following year.—Jerome was a layman, and remarkable for his piety, learning and eloquence. He had visited England, and became acquainted with Wickliffe's writings, which he defended before the council.

Many divines, who preached before this council, openly reprov'd the *scandalous, immoral, and ignorant state of the clergy*; one preacher said, "when a prelate is consecrated, they ask him, 'if he knows the Old and New Testament,'

* As an instance of a gross perversion of Scripture, it may be mentioned, that previous to Huss's condemnation, the bishop of Lodi (before the whole assembled council) preached on this text, "that the body of sin may be destroyed," (Rom. vi. 6.) which he thus perverted, "destroy the heretic," pointing to Huss.

most of them I will venture to say, *cannot affirm this with a safe conscience.*" Miln. vol. iv. p. 257.

Another preacher said, "*abomination appears even within these walls*, nor are we without instances both of the most *scandalous passions and basest vices.*" One great object for which this council assembled, was the reformation of the church, and though they constantly acknowledged the necessity of it, they separated without effecting any thing towards it. The council of Basil was afterwards summoned by Martin V. for the same purpose of effecting a *Reformation in the church.* Eugenius IV. was elected pope, and was so displeased with the proceedings of this council, that to oppose it, he called another council at Ferrara, A.D. 1438, which was afterwards removed to Florence, but the council of Basil afterwards appointed Felix V. pope, A.D. 1440; thus *for two years there was one council and pope, opposed to another council and pope.* The council of Florence, A.D. 1438, *first established the seven sacraments.*

Pius II. whose name was Æneas Sylvius, became pope A. D. 1458; he revoked all he had *written in favour of the council of Basil*, and

declared that as *Æneas Sylvius*, he was a damnable heretic, but as Pius II. an *Orthodox Pontiff*. Alexander VI. became pope A.D. 1492 ; he had four illegitimate children, one of whom was the infamous Cæsar Borgia. Dupin says of this pope, “he had disgraced his dignity by his ambition, his avarice, his cruelties, and his debaucheries, and died A.D. 1503, having taken by mistake that poison which *he* had prepared for poisoning the Cardinals whom he had invited.” Dupin, vol. iii. 44.

Constantinople was taken by the Turks A.D. 1453, and thus the empire of the Greeks was abolished, and that of the Turks established in Europe. By this event many learned men were driven from Greece, and carried with them into different parts of Europe the light of knowledge and classical learning, which prepared the way for the reformation. America was discovered A. D. 1492, the entire of which country the pope took upon him to divide between the Spaniards and Portuguese ; and a number of Franciscans and Dominicans went there as missionaries. By the terrors of the inquisition, many Jews and Moors in Spain were compelled

to an external profession of Christianity, and to this day it is supposed that there are many conforming to the religion of the country, who are really Jews. The Nestorians still had a Church in China and other parts of Asia. The Franciscans and Dominicans had a controversy respecting the blood of our Lord shed on the cross.

SECTS.—White Brethren, New Whippers, Patricelli.

SIXTEENTH CENTURY.

In the beginning of this century the state of the Church of Rome was most corrupt. In the former century the German princes had complained at the council of Constance, that, “the popes had assumed to themselves the judgment of all causes both ecclesiastical and civil ; that by a horrid abuse, even more scandalous than simony, they taxed and rated crimes like merchandise, selling pardons of sins for ready money, and granting indulgence although unusual ; that they admitted persons of licentious manners into *sacred orders*, and that since offices were become

thus saleable, no one thought knowledge and virtue to be necessary qualifications." Bad as the state of the church of Rome was then, it is allowed, even by Roman Catholic writers, that it was still worse in the beginning of this century. Staphylus asserts, that "though vices and abominations prevailed every where, yet they had their seat and empire in the city of Rome itself; Franciscus de Victoria observes, "that the Church could neither bear her disorders nor her remedies; and all historians agree that "there was an universal cry for a reformation of abuses," nor was the Church of Rome less corrupt in her doctrine than her morals.

But the time had now come, when God was about to cause a powerful revival of true religion, and to rescue a great part of Europe from the usurped authority of the pope of Rome, under which it had so long been held. Many causes contributed to this great change, and many persons were employed in effecting it. But Martin Luther was raised up by God, as the chief instrument for this great work. This remarkable person was born at Isleben in Germany, A.D. 1483. He was intended for the law, but was

led to change his intention by the following circumstance :—While walking in the fields he was struck with lightning, so as to fall to the ground, while his companion was killed by his side, and this so deeply affected his mind, that he withdrew from the world, and retired into a monastery. Here, while turning over the books of the library, he found a copy of the Latin Bible, a book which he had never seen before ; this he read with great eagerness, and was amazed to find what a small portion of the Scriptures was rehearsed to the people. He was ordained a priest A.D. 1507, and the next year was removed from his convent to the University of Wittemburg, having already a high character for learning. In 1512, he was deputed on some important business to go to Rome, where he was shocked with all the abominations which he witnessed. On his return, being made doctor of divinity, he began to give lectures on the Scriptures, especially on the Psalms and the Epistle to the Romans. He here likewise studied the Greek and Hebrew languages, that he might read the scriptures in the originals. In this manner he was employed, when pope

Leo X.* (in order to procure money for the building of St. Peter's at Rome,) gave a commission to Albert, Archbishop of Mentz, to sell indulgences in Germany. Albert employed Tetzel, a Dominican Friar, to carry on this iniquitous traffic, by which, for certain sums of money, pardon was granted, on the authority of the pope, not only for sins past, but also for sins to come!!!†

This roused the opposition of Luther, who declared that the pope had not such extensive power, preached publicly against indulgences,

* Leo X. was ordained at the age of seven years, made an Abbot before he was eight years old, and at the age of thirteen became a Cardinal.—See Roscoe's Life.

† Words of Tetzel's indulgence—"May our Lord Jesus Christ have mercy upon thee, and absolve thee, by the merits of his most holy passion; and I (by his authority, that of his blessed apostles Peter and Paul; and of the most holy pope, granted unto me in these parts,) do absolve thee, first, from all ecclesiastical censures, in whatever manner incurred, and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the recognizance of the Holy See; and as far as the keys of the church extend, I remit to you all punishments you deserve in purgatory on their account, and I restore you to the Holy Sacraments of the church, to the unity of the faithful, and to that innocence and purity you possessed at Baptism, so that when you die, the gates of punishment shall be shut, and the gates of paradise of life shall be opened!! and if thou shalt not die at present this grace shall remain in full force when thou art at the point of death.—In the name of the Father, and of the Son, and of the Holy Ghost.—Seckendorf, p. 14.

and A.D. 1517 published a number of propositions setting forth his opinions on the subject. He was immediately attacked by several Roman Catholic doctors, and in the following year he held a disputation at Heidelberg on justification by faith, which doctrine became the leading tenet of the Reformation. After some communications had passed between Luther and the pope, the latter sent Cardinal Cajetan to bring Luther before him; but the university of Wittenburg wrote to the pope to excuse Luther from going to Rome; and the pope consented that his cause should be tried before Cajetan at Augsburg. On Luther's appearing before him Cajetan required that he should revoke his opinions, and submit without question to the pope; but he declared that he would not renounce any opinion which he believed conformable to the Holy Scriptures; and he added that he was still willing to submit himself to the judgment of the church.* After this the pope attempted to put an end to all disputes about indulgences,

* He then left Augsburg, having first drawn up an appeal entitled "From the Pope misinformed, to the Pope when he should be better informed," which was posted up in the most public manner.

by publishing a brief, in which he asserted his authority of granting them to the fullest extent. Luther, finding that the pope had thus prejudged the cause, appealed from him to a general council, asserting its superior authority to that of the pope.

The pope, finding that Luther was not to be terrified into submission by the harsh conduct of Cajetan, sent Miltitz, A.D. 1519, to try milder measures with him, and, if possible, to alienate the mind of the Elector of Saxony from Luther, whom he had hitherto supported and protected. This conference of Miltitz with Luther only ended in the latter's writing a submissive letter to the pope, still acknowledging his authority, but not retracting his opinions.

In the meantime the doctrine of Luther spread abroad, and the Bohemians sent him a book of the celebrated John Huss, and in a letter exhorted him to constancy, commending his doctrine as sound, pure, and orthodox. About this time Philip Melancthon and Carlostadt joined Luther's cause; they tried to bring over Erasmus, who, though convinced that truth *was on their side*, had not the courage to take a

decided part. In the year 1519 Luther had a famous public controversy with Eckius, at Leipzig, on purgatory, indulgences, and the authority of the pope.* After this Eckius (more confirmed in his enmity against Luther) went to Rome to procure his condemnation by the pope; the latter on this wrote to the Elector of Saxony either to oblige Luther to retract his opinions, or to imprison him for his refusal. But the Elector and several German princes declared their determination to protect him until he should be fairly tried.

In the next year the enemies of Luther prevailed on the pope to publish a bull condemning him as a heretic. Luther, on hearing of this, wrote against the bull, calling it "the execrable bull of Antichrist." He had now come to a determination to separate from the Church of Rome; and as Leo in the execution of the bull had directed Luther's writings to be burned, he, by way of retaliation, (on the 10th of December, A.D. 1520,) erected a vast pile of wood

* It appears from one of Luther's letters that he now began to *entertain doubts* whether the Pope was not the very Antichrist of *the Scriptures*.

outside the walls of Wittemburg, and there (in the presence of professors and students of the university, and a great multitude of spectators) committed to the flames the papal bull, together with the decretals and canon laws which relate to the pope's jurisdiction; by this decisive act casting off the authority of the pope, and renouncing all connexion with the Church of Rome. Eckius and Alexander were entrusted with the execution of the bull in Germany. By their influence Luther's books were burned in some places, but in others they met with great opposition, so high was Luther's reputation, and so widely had his opinions spread. They endeavoured to prevail on the emperor Charles V. to issue an edict against Luther, which he declined doing, being unwilling to give offence to the Elector of Saxony, Luther's supporter. To overcome such powerful opposition Alexander procured a new bull, to be issued from Rome against Luther, and every where accused him not only of opposing the pope's authority, but also of reviving the heretical doctrines of Wickliffe and John Huss. Luther was now summoned to appear before the Diet at Worms, and

for his protection obtained a "safe conduct" from the emperor. His friends, however, endeavoured to dissuade him, reminding him of the treachery practised towards John Huss, in similar circumstances, by the council of Constance. But he said, "If he knew there were as many devils at Worms as tiles upon the houses, he would go there." When brought before the diet he was asked whether he was willing to retract, but he declared that he would retract nothing, unless it were proved to him to be contrary to the Scriptures—"My conscience (said he) is bound by the Word of God." On this occasion the archbishop of Triers, in a conference with Luther, asked him what method could now be taken. He answered, he could recommend no better method than that of Gamaliel, "If this counsel or work be of men it will come to nought, but if of God ye cannot overthrow it."

Immediately after his leaving Worms the emperor published a decree of banishment against him; but on his journey he was seized by a party of horsemen, and forcibly carried *away to a castle* in a retired situation. Here

he was concealed for some time, which he spent in study, and was principally occupied in that most important work, translating the Scriptures. It was afterwards known that he was taken to this place by order of the Elector, who judged that his life could not be saved unless he was hid for a time from the violence of his enemies. Luther often spoke of this place of retirement with interest, and used to call it his "Patmos." At length, weary of his retirement, and anxious to allay by his presence the troubles caused by the enthusiasm and violence of Carlostadt, he left the castle and appeared publicly at Wittemburgh, in March A. D. 1522. In this same year, he published his translation of the New Testament in the German Language. Towards the end of the year, a Diet assembled at Nuremburg, and Pope Adrian, (who had succeeded Leo,) sent his Nuncio there to demand the execution of the edict against Luther, but the Diet refused, and as the Pope had declared his willingness to reform abuses, they sent to him a list of grievances, (called "centum gravamina")* of which

* These abominable abuses will be found at length in Browne's *Fasciculus*, vol. i. p. 332.

they complained, and earnestly pressed him to call a general council as soon as possible in Germany. In the year 1523, two of Luther's followers were burnt for heresy at Brussels. In the next year he was engaged in controversy with Erasmus and others, and his opinions continued to spread more widely.

In this year violent commotions were caused in Germany, by the Anabaptists and other fanatics, which caused great grief to Luther. In the year 1526, a Diet was held at Spires, which terminated in a manner favorable to the Reformation, for it was agreed that the German princes should be at liberty to manage ecclesiastical matters in their respective dominions, in the manner they might think most expedient, until a general council should be assembled. Many other events under Providence contributed at this time to promote the Reformation; such were the rapid succession of the Popes—the war between the Emperor and Clement VIII. when the former laid siege to, and stormed Rome, A. D. 1527, and blocked up the Pope in the castle of St. Angelo. In 1529, another *Diet was called by the Emperor at Spires, when*

the decree of the former Diet was revoked, and it was declared unlawful to introduce any change either in doctrine or discipline until the general council met. Against this edict six princes and fourteen imperial cities of Germany protested, and appealed to a future council. From this protest arose the name of *Protestant*, which has since been given to all who renounce the superstitious communion of the Church of Rome. After this the Protestant princes formed a league among themselves for their defence against the Emperor and the Roman Catholic princes. In this year was held a conference at Marpurg, between Luther and Melancthon on one side, and the Swiss reformers Ecolampadius and Zuingle on the other, on the Eucharist and other subjects. No entreaties having prevailed on the Pope to call a general council, the Protestants drew up a confession of their faith, which they presented to the Diet at Augsburgh, . D. 1530. This was called the confession of Augsburgh, and was drawn up by the pen of Melancthon. Melancthon was one of the most eminent of the German reformers ; he was as remarkable for his mildness and moderation as

for his talents. In 1534, the whole Bible, translated by Luther into German, was printed. The Pope, and his adherents, seeing that their cause had hitherto been injured by their harsh and imperious conduct, began now to propose conciliatory measures, and spoke of calling a general council for the reformation of abuses.

Luther had now only to sit down and contemplate the mighty work, in the performance of which God had made him the great instrument, and of which he himself at first had no intention. He began, as we have seen, by preaching against the doctrine of Indulgences, and was led on step by step to see and point out to mankind the abuses and errors of the papal system, until a great part of Europe broke off all communion with a corrupt church, which had buried the ancient apostolic faith under a heap of superstitious observances; for it should be observed that the *Reformation did not introduce a new religion*, but was a *return to the old religion of the first centuries*. It should also be remembered that there was ever a church of true believers, preserved by God, even in the darkest ages; this has already been pointed out


in the course of this brief history, and in this century, previous to Luther's preaching, Zuingle, in Switzerland, had begun to preach the Gospel and explain the Scriptures to the people. Luther died A. D. 1546.* It is natural to suppose that Roman Catholic writers would endeavour to blacken his character as much as possible, and yet some of them have made the following admissions. The Jesuit Maimbourg says,† "He lived a moral life, and was not given in the smallest degree to covetousness, or any other vice;" and Erasmus said of him, that he believed God had sent him to reform mankind, and that "his life was praised even by those who could not bear his doctrines," and of his writings, he says, "I have learned more from one short page of Luther, than from all the large books of Thomas Aquinas. No man was more candid in confessing his own faults, and especially he often lamented his being naturally prone to anger."

Before closing this brief review of the Refor-

* His writings were numerous, and were published in seven volumes folio.

† *Fry's Church History*, p. 284.

mation in Germany, it may be well to state, that the Protestants having refused to attend the papal summons to the Council of Trent, Charles Fifth, at the instigation of the Pope, waged war with them, but being defeated, he concluded a peace at Augsburgh, A.D. 1555, by which toleration and religious freedom were secured to the Protestant States. During this time the Reformation was established in Switzerland. This country produced some of the most remarkable of the reformers; we have already mentioned Zuingle and Œcolampadius. We now proceed to notice the famous John Calvin; he was born in France, A. D. 1509, and was led by a diligent perusal of the Scriptures to see the necessity of reforming the established system of doctrine and worship. He was a man of great learning, zeal, and piety. He published a variety of works, the most eminent of which was his "Christian Institutes." He also wrote commentaries on the Scriptures. He was the great promoter of the Presbyterian discipline, which he established at Geneva, where he *resided* during the latter part of his life, and *superintended* a College to which great numbers



flocked for instruction from all parts of Europe. He died A.D. 1564. In the year 1530, Denmark and Sweden had received the reformed doctrines. The Reformation also extended itself in other countries. It had many friends even in Italy, and also in Spain, notwithstanding the crowded dungeons and flames of the Inquisition. In France it had still more success. But its principal triumph was in Great Britain. It is evident that the seeds of the Reformation had been sown in England before this time by Wickliffe and the Lollards; the former, who had translated the Scriptures, has been called "*the morning star of the Reformation.*"

Henry VIII. became king of England in the beginning of this century, and though in all other points he continued to his death attached to the doctrines of the Church of Rome, he was the means of forwarding the Reformation, by denying the supremacy of the Pope, and separating England from its allegiance to Rome. Though an ungodly man, the Almighty made him an instrument in his hands of promoting this great work, as of old he did the wicked *Jehu* in extirpating idolatry from Israel. In

the early part of the Reformation, Henry wrote a treatise on the "Seven Sacraments" against Luther, for which the Pope gave him the title of "Defender of the Faith," and even after he had denied the supremacy of the Pope, he continued to persecute any who opposed the Roman Catholic doctrines, and put to death Lambert for denying the corporal presence; also Bilney, Bainham, Frith, and Ann Askew. Henry's avarice, more than his desire for Reformation, led him to destroy the monasteries and other religious houses, that he might seize on the treasures contained in them, though the great abuses and immoralities discovered in these places fully warranted, and loudly called for their suppression. To the excellent Cranmer, Archbishop of Canterbury, we are indebted, under God, for the Reformation's proceeding so far in Henry's reign. He prevailed on the king (who for a long time was greatly averse to it) to permit the Scriptures to be published in the vulgar tongue, and a copy of them was fixed to the desk in every church, to read which the people flocked in great numbers. He procured other books to be printed for the religious instruction

of the people, and especially had the liturgy translated, so that now, for the first time after many ages, the people could hear the prayers in a language they understood. Towards the close of Henry's reign, Cranmer opposed with great firmness the Act of "The Six Articles," which established by law Transubstantiation and other Roman Catholic doctrines; this Act was called "The Bloody Act," and was principally supported by Bishops Bonner and Gardiner, rigid Roman Catholics, though they countenanced Henry's opposition to the Pope. At this time, so great was the influence of the papal party on the king's mind, that the liberty of reading the English Bible in the churches, which had been before granted, was taken away. Henry died A. D. 1547.*

His son, Edward VI. succeeded him, he was then but nine years old, and reigned only six years; but in this short period the reformation made most rapid progress. Edward was a youth of great talents, of deep piety, and of remarkable prudence for his years. Immediately after

* He left in his will £600 a year for masses to be said to deliver *his soul from Purgatory.*

his accession, the images which remained in the churches were taken down: the six acts, and the laws against Lollardism were repealed, the communion was ordered to be administered in both kinds, the clergy were allowed to marry, and private masses forbidden: the twelve first homilies were published, and ordered to be read in the churches, for as most of the parochial clergy were unable to preach, (ignorant of the Scriptures as they were,) it was necessary to make such a provision for the instruction of the people. Some alterations were made in the liturgy; and the articles of religion were drawn up, chiefly by Cranmer and Ridley. An inquiry into the state of the clergy, and a general visitation of the churches throughout the kingdom took place. Bucer and Peter Martyr, two of the most eminent of the Continental reformers, came to England to promote the Reformation, and were eminently useful. Ridley was made bishop of London in place of Bonner. The Reformation now made some advance in Ireland, by the zealous exertions of Browne, *archbishop* of Dublin, and Bale, *bishop* of Ossory. *The liturgy* was for the first time read in

English, in Christ's Church in Dublin, A.D. 1551. Edward closed his short life by a happy and triumphant death, A.D. 1553, and was succeeded by his sister Mary ;—she was a zealous Roman Catholic. Now things took an opposite turn, and all the changes, which had been made in favor of the Reformation, were abolished, and the old Papal superstitions revived. Cranmer and Ridley, with many others, were sent prisoners to the tower : and soon the flames of persecution began to rage. The first victims were Rogers and Bishop Hooper, who met their painful death with the greatest firmness, and expired in the triumph of faith ; next followed Saunders and Taylor. Great murmurs were excited among the people by these horrid cruelties, and many petitions were presented against them, but still the bloody persecutions went on. Bradford soon suffered, and after him Bishops Latimer and Ridley were burnt at the same stake at Oxford.—When the fire was about to be kindled, Ridley said to Latimer, “ Be of good heart, brother, for God will either assuage the fury of the flames or enable us to abide it.” Latimer replied, “ Be of good comfort, brother,

we shall this day light such a candle in England, as I trust, by God's grace, shall never be put out." Archbishop Cranmer was sentenced soon after : he was induced to sign a recantation of his opinions ; like St. Peter, he fell in the hour of trial, but, like St. Peter, wept bitterly and repented ; at the last, he witnessed a good confession, declared against the Pope as Antichrist, and when brought to the stake to be burnt, he thrust his right arm first into the fire, saying, "this unworthy hand."—He died crying, "Lord Jesus receive my spirit." Besides those who suffered in the flames, to the number of about three hundred, fifty of whom were bishops and dignified clergy, thousands fled out of England, and took refuge among the Protestants on the Continent.

But the Lord was pleased to put a period to these cruel persecutions by the death of Mary, who died A.D. 1558, having reigned only four years. Elizabeth succeeded her sister Mary. This queen was brought up in the Protestant religion, and in the beginning of her reign the Reformation was settled on a firmer basis. The *English Protestants* who had fled in the late

reign now returned home, and some of the most eminent divines were made bishops. Parker became archbishop of Canterbury, and Jewel (the celebrated author of "The Apology" or "Defence of the Reformation") was made bishop of Salisbury. Some further alterations were now made in the prayer-book; and the thirty-nine articles of religion were finally agreed on, and subscribed by the bishops and clergy. The *second* book of Homilies was now published, and, together with the *first*, ordered to be read in the churches. Those who dissented from the discipline of the Church as now established were called low churchmen, and afterwards Puritans. Towards the close of this century lived the judicious Hooker, the celebrated author of the "Ecclesiastical Polity."

The Pope (Pius IV.), still hoping to bring back the English nation to submit to his authority, sent to Elizabeth, A.D. 1568, offering, if she should return to the Church of Rome, to allow the liturgy, in its present form, in the English language, the communion in both kinds, and to dispense with the celibacy of the clergy; but this offer being rejected, Elizabeth was ex-

communicated, and her subjects absolved from their allegiance by four successive popes.*

In 1582 an English version of the New Testament with Notes was published at the Roman Catholic College of Rheims, and in 1609-10 an English translation of the Old Testament, also with Notes, was published at Douay. These Notes are most objectionable, and deservedly condemned by Protestants. Different editions of them have since been published, and one edition, in 1818 by Macnamara at Cork.

In Scotland, the Reformation was completely established. John Knox, a disciple of the famous Calvin, was the chief promoter of it; and by his influence the same Church discipline was established there that prevailed at Geneva.

In Ireland, the Reformation now made greater progress. Queen Elizabeth (anxious that the people should have the Scriptures and prayer-book in their native tongue) sent over a font of Irish types, hoping that God would raise up some persons to translate the New Testament into that language. During a portion of

* See Camden.

Elizabeth's reign, the Roman Catholic bishops, priests, and people of Ireland very generally complied with the enacted reformation. We are informed by Leland, II. 381, "that the Act of Uniformity was not executed in this country at all, because there were no recusants ; as all of the Romish communion resorted to the Established Church." The University of Dublin was founded by Queen Elizabeth, A.D. 1591.

In the year 1545, just before Luther's death, the celebrated and long expected Council of Trent assembled ; when, by an obstinate and deplorable infatuation, the most objectionable and grossest tenets of the church of Rome were decreed, with an anathema at the close of each against all who presumed to question them. The ecclesiastics assembled were chiefly Italians, under the immediate influence of the pope. However, great diversity of opinion prevailed, and the council was protracted for seventeen years. It closed A.D. 1562, since which time no council called general has been held. Some tenets altogether *new* in the Christian church *were then added*, so that Father Paul Sarpi (a

Roman Catholic historian) said of this council, that if it had not been for Aristotle the church had wanted many articles of faith. In the fourth session, when there were present only 48 bishops, they decreed "the authority of the Vulgate, of Tradition, and of the Apocrypha." Father Paul says, "some thought it strange that five cardinals and 48 bishops should have so easily defined the most important and principal points of religion, *which till then had never been decided*, giving canonical authority to books considered uncertain and apocryphal, making authentic a translation differing from the original, prescribing and restraining the manner of understanding the word of God. Neither was there amongst these prelates any one remarkable for learning; some of them were lawyers, perhaps learned in that profession, but of little understanding in religion; few divines, and of less than ordinary sufficiency; the greater number gentlemen or courtiers; and for their dignities some were only titular, and the major part bishops of so small cities, that supposing every one to represent his people, it could not be said that one of a thousand *in Christendom* was represented. But particu-

larly of Germany, there was not so much as one bishop or divine.”—*Father Paul*, p. 163, *Lond. Ed.* 1640. At this time was published the creed of Pius IV.* which *adds to the Nicene creed received by Protestants twelve* points of doctrine, all of which Protestants reject—a plain proof that the peculiar doctrines of the church of Rome are the invention of later times, which it has added to “*the faith once delivered to the saints.*”

The order of Jesuits was founded for the special support of the pope’s authority by Ignatius Loyola, A.D. 1540. This body zealously propagated the peculiar tenets of the church of Rome in India, China, and Japan, and seemed more anxious concerning the number than the qualifications of their converts. In the remainder of this century, great efforts were made to destroy the Protestant religion. In France, on one night, (Bartholomew’s eve, A.D. 1572,) 10,000 Protestants were massacred at Paris, and 20,000 more in other parts of the kingdom in a few weeks; but so powerful a body were the Pro-

* See Appendix.

testants in France, even after this, that secure enjoyment of their religion was granted to them by the edict of Nantes, A.D. 1598. In the Low Countries, the Duke of Alva, (the king of Spain's general,) put to death in the most inhuman manner 36,000 Protestants. The king of Spain also, at the instigation of the pope, fitted out a most formidable expedition (called the Spanish Armada) against England, which, by the remarkable providence of God, was overthrown.

SEVENTEENTH CENTURY.

JAMES I. succeeded to the crown of England A.D. 1603; he soon showed his anxiety about religious affairs, by calling a conference of divines at Hampton Court, also by directing a new translation of the Bible to be made. For this important work, fifty-four divines were chosen and divided into six companies, to each of which was allotted a different portion of the Sacred Word; the whole (being subjected to a careful revision by the most learned men of England)

produce) was published A.D. 1611. This is the authorized version now in use. In 1618 was held the Synod of Dort, which consisted of a number of continental and some English divines; they met to consider the differences between the Arminians and Calvinists; this conference terminated in favor of the latter. In the reign of Charles I. great troubles arose, which proved disastrous to the monarch. Cromwell got himself appointed protector. He abolished the discipline of the church of England—expelled the clergy from their livings—and put in Puritan ministers in their stead. Cromwell died in 1659, when Charles II. was restored by the nation to the throne. At this period, called the “Restoration,” the clergy who had been expelled were replaced in their parishes, and some of the most eminent divines in England were made bishops. At the Savoy Conference, held in London, 1661, the general thanksgiving, and a few other prayers, were added to the liturgy. The profligate manners of the court in this reign partly promoted infidelity, and the influence of James, the king’s brother, who was a Roman Catholic, together with the intrigues of the

Jesuits, encouraged the hopes of the Roman Catholic party. On the accession of James II. in 1684, he used all his influence to crush the Protestant religion, and proceeded so far as to send the archbishop of Canterbury and six bishops to the tower, for refusing to order their clergy to read in their churches an illegal declaration in favor of the Roman Catholics.—By these, and such like proceedings, he raised up the whole nation against him, and was expelled from the throne, when it was declared by parliament inconsistent with the interests of the country ever again to allow a Roman Catholic to be king. By the unanimous desire of the nation, William, Prince of Orange, (who had married James's daughter,) was called to the throne, A.D. 1688, and the Protestant religion placed on that firm basis on which it has since stood.

Ireland in this century was in a very troubled state, yet, notwithstanding all difficulties, the Reformation made some progress ; but in truth the spiritual interests of this country were for a *long time* but too little attended to. In 1603, *the translation of the New Testament in the*

Irish language, begun by Donnellan, archbishop of Tuam, was completed by his successor, Archbishop Daniel, and published. The same person translated into Irish, and printed at his own expense, the book of Common Prayer. Some years after, the Old Testament was translated by Bedell, bishop of Kilmore. This pious man (who was a true friend to Ireland) used every means to instruct the Irish in their own language. He published a catechism for them—had service in his church in Irish—and insisted on the clergy in his diocese being able to preach to the people in their own tongue. He died during the rebellion of 1641, respected and beloved by the native Irish and all who knew him. His translation of the Old Testament was afterwards printed by the celebrated Robert Boyle, A.D. 1690. Ussher, so celebrated for his piety and learning, became primate of Ireland, A.D. 1624, and laboured most zealously in promoting the cause of true religion among his countrymen.

Towards the end of this century (A.D. 1685), by the intrigues of the Jesuits, and by the influence of Bossuet, bishop of Meaux, the

King of France was induced (contrary to a law, human or divine) to revoke the edict of Nantes, when the cruel persecution which raged against the Protestants compelled great numbers of them to leave France and settle in England and Ireland. While France yields to no other country in Europe in the violence of its persecutions against Protestants, the Gallican Church has claimed for itself liberties unknown in other Roman Catholic states.*

Violent persecutions were carried on against the Waldenses, by the Duke of Savoy (their own sovereign), assisted by the King of France A.D. 1655, 1686, and 1696, when the most horrid scenes of bloodshed were exhibited which were only checked by the interference of

* The following four propositions were assented to by the clergy of France, assembled A.D. 1682 :—

1. "God has not granted to Peter and his successors any power either directly or indirectly, in things temporal.

2. "The Gallican church approves of the council of Constantine which declares general councils superior to the pope in spiritual things.

3. "The rules, usages, and practices received in the kingdom, and church of France, ought to remain unbroken.

4. "The decisions of the pope in matters of faith, are not certain until after the church has received them."

See Supplement of the Duc de St. Simon, vol. i. p. 90. London 1789.


the English and Dutch governments in their behalf: these nations also made liberal contributions for their relief.

Many English settlers during this century went to North America, and carried the light of the Gospel with them. The celebrated John Elliott (called the Apostle of the Indians) laboured zealously and successfully among the native Americans. In South America and Canada, by the exertions of the Jesuits, the Roman Catholic religion was widely extended. In 1694 Bishop Bull published his defence of the Trinity, a work so argumentative and so learned, that he received the thanks of the bishops of the Gallican Church, through the celebrated Bossuet. In this century lived Archbishops Leighton and Tillotson; Bishops Beveridge, Pearson, Hall, Jeremy Taylor; Doctors Hammond and Barrow, George Herbert, Baxter, Owen and Howe, Pascal, Fenelon, Quesnel.

EIGHTEENTH CENTURY.

At the commencement of this century spiritual religion was on the decline, and the pecu-

liar doctrines of the Gospel, which had been so faithfully preached by the divines of the last century, seemed almost lost sight of. This change was but too apparent in the theology and preaching of the day, and continued until the Almighty raised up at Oxford those two eminent men, John Wesley, and George Whitfield—the former was born in 1703, the latter in 1714. Like all men instrumental in the revival of religion, they applied to the fountain head of truth, and read the Scriptures in the originals, seeking aid in prayer from Him without whom nothing is strong, nothing is holy. From constantly receiving the sacrament of the Lord's Supper, they received the name of Sacramentarians, and from their regular habits and strict deportment the term Methodist was applied to them, which name is still preserved by their followers. After receiving holy orders in the Church of England, John Wesley, accompanied by his brother Charles, went to America, and was soon followed by Whitfield, who had been ordained by Bishop Benson. *Here they zealously preached the Gospel. On their return their ministry was attended with*



rapid and wonderful success in England and Ireland. The doctrines of Wesley were Arminian, and those of Whitfield Calvinistic. It is said that Wesley travelled three hundred thousand miles, and preached forty thousand sermons. He died in 1791. Whitfield was chaplain to Lady Huntingdon, and died in America, 1770. Both these men lived and died attached to the Church of England; Wesley continued, to the last period of his life, to press on his followers an adherence to it; and it is much to be regretted that a large portion of them in these latter days has become a separate body.

In the beginning of this century lived the excellent George Berkeley, bishop of Cloyne, in Ireland. He was first Fellow of Trinity College, and then Dean of Derry. His zeal for the conversion of the American Indians was such that he, with three Fellows of Trinity College, resigned their preferments, and went to New England A.D. 1728. Knowing that the best way to convert the natives would be to educate missionaries, for this arduous work he formed the plan, under promise of patronage from the British government, of a college at

the Bermudas, a group of small islands on the American coast; but the promised supplies having failed, he returned home after two years' absence. Being made bishop of Cloyne, he was most anxious for the spiritual improvement of the native Irish, and recommended that persons conversant in humble life, and speaking the Irish language, if well instructed in the first principles of religion, should be sent among the people. We here see in substance the principles upon which, in latter times, Scripture readers have been sent forth. He died A.D. 1753, carrying with him to the grave the character of an accomplished divine and able mathematician, and received from his friend, Alexander Pope, the high eulogium of being the practiser of every virtue under heaven.

The celebrated David Brainerd (born in New England A.D. 1718) laboured with great success among the American Indians, as did the zealous Swartz in India. He was patronised by the Society for promoting Christian Knowledge; and so greatly was his memory respected, that the East India Company erected *a distinguished monument to him.*

During the primacy of Archbishop Wake in England, a proposal was made to him by some of the leading divines of the Gallican church for a union with the Church of England. Though for a time our archbishop lent a favourable ear to this apparently desirable object, yet having strenuously insisted that none of the vital truths of Protestantism should be conceded, of course the negotiation fell to the ground with a church that, on points of doctrine, has declared herself unchangeable and unchanged.

In the beginning of this century the Jansenists, a sect that had arisen within the pale of the Church of Rome, were forcibly put down by the bulls of popes, and the edicts of the king of France; their divines were banished from France, their asylum at Port Royal abolished, and a full triumph given to their bitter foes, the Jesuits. The doctrines maintained by the Jansenists were those of St. Augustine, as to the *entire* fall and corruption of human nature, and of the efficacy of divine grace, which can alone efface the stain; their tenets were in fact but little different from those of

the Calvinists with regard to the eternal predestination of men and angels, and of the sanctifying grace procured by Christ. They moreover denied the personal infallibility of the pope; they reproached the clergy with a universal depravity of sentiment and manner; maintained that the people should be carefully instructed in the doctrines of Christianity—that they should be permitted to have the free perusal of the holy Scriptures; and they endeavoured to persuade their hearers that Christian piety did not consist in the observance of pompous rites, or in external acts of devotion, but in inward holiness and divine love. It is, however, to be remarked that, as they retained some of the most absurd doctrines of Romanism so they exhibited on too many occasions a fanaticism the most revolting to common sense and an assumption of miraculous powers the most preposterous. These failings, as well as others which generally attend those who have not the grace and fortitude to come out from the Church of Rome and be forever separated, gave occasion to their enemies, the Jesuits, to triumph over them; and semi-pelagianism,

the tenet that man's free will can resist and control the grace of God, became prevalent under the influence of the Jesuits, until they (having intruded themselves into the courts of kings, and actively interfered in political matters) became so obnoxious to the governments of Europe, that at their especial request they were abolished by the bull of Pope Ganganelli, A.D. 1773. They have, however, since been restored by Pope Pius VII., and now have many colleges in England and Ireland.

The French Revolution took place A.D. 1789. Preparatory to this great political convulsion, the poison of infidelity was propagated by Voltaire and others, who in France assumed the name of "Encyclopædists," and in Germany of "Illuminati." This poison not being counteracted by the only antidote, pure scriptural religion, "which can enable man in the evil day to stand," had a powerful effect in preparing the way for this great political convulsion. Satan, under the semblance of the "Goddess of Reason," having usurped the seat of the God of Truth, no wonder that under such a sway the kingdom of France should become full of "the habitations of cruelty," and the reign of terror, anarchy, and

lust, established. Thousands were massacred in Paris and other parts of France—the king and queen were beheaded—the clergy, driven from their altars, found a ready refuge in Protestant England, and the same spirit of gracious benevolence which held forth the right hand of fellowship to the persecuted Huguenots, now received, even as brethren, the expatriated members of the Gallican Church.

In the year 1795, the College of Maynooth (established and endowed by Parliament) was opened for educating the clergy of the Roman Catholic Church in Ireland. It was hoped that a home education would be attended with the promotion of loyalty and conciliation. How far these hopes have been realized, the reader may form his own judgment.

In the middle and towards the close of this century, the following divines were, under God, instrumental in the revival of religion, begun by Wesley and Whitfield: Fletcher, vicar of Madeley, Walker of Truro, Harvey, Henry Foster, Romaine, Grimshaw, John Newton, Thomas *Scott*, author of the *Commentary on the Scriptures*; also the two Milners, the *Church Historians*; *Watts*, the Christian poet, whose hymn

are so bright in their Gospel views, so spiritual, and so elegant ; Doddridge, so celebrated for his Family Expositor, and Maclaurin, a Scotch divine, and author of some able Essays ; and in America those two eminent men, Edwards and Dwight. In the year 1750, Philip Skelton, of the diocese of Clogher, in Ireland, wrote an essay on the revival of religion, and other spiritual and controversial works.

In the course of this century lived those distinguished divines, Archbishop Secker, Bishops Warburton, Butler, Horne, Wilson, (bishop of Sodor and Man fifty-eight years,) Horsey, and the amiable and learned Porteous. Amongst those pious, tender, conscientious, but mistaken men, called non-jurors, were Law, author of the Serious Call, the learned Charles Leslie, of Glasslough, in Ireland ; Bishop Ken, and Archbishop Sancroft.

NINETEENTH CENTURY.

The century, in which we live has been made as remarkable for the revival and spread of religion, and the manifestation of the grace of God, as any perhaps since the Apostolic times. In the early years of it, a general feeling of the

importance of religion, as a personal matter seemed to prevail, and as the result of it, an anxiety to awaken a sense of its importance in others. Societies for the circulation of the Scriptures, and scriptural knowledge at home and abroad, though not the exclusive product of this century, have been extended and modified most remarkably during its progress. The Society for the propagation of the Gospel in Foreign Parts, to which the care of the Colonies had been given, had existed in usefulness since the year 1701. The Society for promoting Christian Knowledge had its origin soon after extending its beneficial labours to the superintendence of schools, the circulation of bible prayer-books, and tracts, and the care of missions in the East Indies. The Society for the conversion of the Negro Slaves had existed since 1793, and Missionary Societies had been formed by the Baptists, who laboured at Serampore, in the East Indies; by the Wesleyan Methodists, who occupied themselves in the East Indies; and the London Missionary Society, who employed their agents in the South Africa, and the East Indies. In this ce

the British and Foreign Bible Society took its origin from the necessities of the Principality of Wales, after supplying which, the conductors conceived the noble resolution of supplying the world with Bibles, from British funds and British charity, and they have been abundantly blessed, having expended since their formation, £1,800,000, and circulated 7,000,000 Bibles and Testaments, and printed the Scriptures in 146 languages. The Church Missionary is another society that has arisen in this century, and has been abundantly blessed in Africa, in India,* and Ceylon, in New Zealand and America. Many other Christian Associations have followed, but we shall only remark on those belonging to our own country. The Association for Discountenancing Vice has for many years laboured with great success in circulating Bibles, superintending schools, and cir-

* It is worthy of remark, that when the Portuguese landed on the coast of Southern India, A.D. 1510, they found a Christian Church among the Heathen, which was supposed to have existed from the times of the Apostles, and to have been planted by St. Thomas. The Portuguese finding they did not agree with the Church of Rome in several important points, compelled their clergy to attend a Synod, where they were accused of the following practices and opinions:—

“ That their clergy had married wives—that they owned but two sacraments, Baptism and the Lord’s Supper—that they neither invoked saints, nor worshipped images, nor believed in Purgatory.” It was, therefore, decreed by the Synod, that their books should be burnt, &

culating tracts. The Hibernian Bible Society has been the means of circulating the Scriptures in every part of Ireland, and under its superintendence Bibles have been printed in the Irish language, to meet the wants of our native peasantry—the first edition for above one hundred years. The Hibernian School Society, the Irish Society for educating the peasantry through the medium of their own language, the Sunday School Society, the Society for promoting the principles of the Reformation, the Church Home Mission Society, the City Mission, the Tract Society, and many others, are actively engaged in the spread of divine truth. This century, too, has been conspicuous for the abolition of the detestable slave trade, and the complete emancipation of the slaves in the West Indies. Episcopacy and a Church government have been introduced into India; and

order, said the inquisitors, that no pretended apostolical monuments may remain.

Doctor Buchanan visited their churches, in 1806, and says, they had a liturgy in their own tongue—that their clergy consisted of priests and deacons, governed by a metropolitan, who is sent from Syria.

These facts show, that the peculiar doctrines of the Roman Church are of modern invention, and unknown to those churches which derive their doctrine and discipline from the Apostles themselves.

A clergyman of the Church of England was sent out to preside over a college, established for the education of the Syrian youth preparing for the ministry.

five bishops, Middleton, Heber, James, Turner, and Corrie, have already sunk under their exertions. To each presidency of India, Bengal, Madras, and Bombay, a bishop has been appointed. There are also three bishops in the West Indies, Guiana, Barbadoes, and Antigua. A laudable zeal has been recently manifested to establish Episcopacy in our other Colonies. In North America four bishopricks have been established, Nova Scotia, Newfoundland, Quebec, and Toronto. Three bishops have also been appointed to New Zealand, Australia, and Tasmania, or Van Dieman's Land. In 1841 Doctor Alexander (a converted Jew) was appointed bishop in Jerusalem, and, in 1842, Doctor Tomlinson was appointed bishop of Gibraltar, and of the English congregations on the coast of the Mediterranean. In the United States of America there are twenty bishops, who derive their episcopacy from the English Church, the archbishop of Canterbury having, in 1787, consecrated Doctor White bishop of New York, and Doctor Prevost bishop of Philadelphia. In short, the years of this century that have rolled by have been marked by religious excitement and religious exer-

tion.—“Many have been running to and fro on the earth, and,” in truth, “knowledge has been increased.” It is certainly a blessed reflection that the Gospel has been preached in so many heathen lands, that whole countries, like the Society and Sandwich Islands, have become Christian, that at home there is no one so poor or so neglected but that he may have a Bible for the asking, and be instructed in the reading of its blessed contents. The names of Brown, and Martyn, and Buchanan, missionaries in India and Persia; of Venn and Cecil, of Richmond and Robinson, in the Established Church; of Fuller and Wilks, among the dissenters; and of such laymen as Wilberforce, Henry Thornton, Granville, Sharp, and Hey, with many others, will long be remembered by the Christian public. May the inhabitants of this country know and value their privileges and enjoy the blessings of the Gospel, given in grace under its teaching, and may they strive in faith to send that Gospel to their perishing fellow-creatures. So may the Spirit of God rest upon us, rendering us an united, a happy, *and a Christian people.*

APPENDIX.

THE CREED OF POPE PIUS IV.

Was drawn up by order of the council of Trent, as a concise formulary of the doctrines of the church of Rome. It consists of twenty-four articles. The twelve first are the articles of the Nicene Creed, and need not be cited here. The twelve last are the additional doctrines which the church of Rome has added to the original Catholic faith, viz.

13. I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

14. I do admit the Holy Scriptures in the same sense that Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them, and I will interpret them according to the unanimous sense of the Fathers.

15. I do profess and believe that there are seven sacraments of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every

one, viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage ; and that they do confer grace ; and that of these, Baptism, Confirmation, and Orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic church in her solemn administration of the aforesaid sacraments.

16. I do embrace and receive all and every thing that hath been defined and declared, by the holy council of Trent, concerning original sin and justification.

17. I do also profess, that in the Mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion, the Catholic Church calls Transubstantiation.

18. I confess, that under one kind only, whole and entire Christ, and a true sacrament is taken and received.

19. I do firmly believe that there is a purgatory and that the souls kept prisoners, do receive help b the suffrages of the faithful.

20. I do likewise believe, that the saints reignir together with Christ, are to be worshipped and pray to ; and that they do offer prayers unto God for and that their relics are to be had in veneration.

21. I do most firmly assert, that the imag'

Christ, of the Blessed Virgin, (the Mother of God,) and of other saints, ought to be had and retained, and due honour and veneration ought to be paid to them.

22. I do affirm that the power of Indulgences was left by Christ in the church, and that the use of them is very beneficial to Christian people.

23. I do acknowledge the Holy Catholic and Apostolic Roman church to be the Mother and Mistress of all churches, and I do promise and swear true obedience to the bishop of Rome, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

24. I do undoubtedly receive and profess all other things which have been delivered, defined, and declared, by the sacred canons, and œcumenical councils, and especially by the holy synod of Trent; and all things contrary thereto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize.

This true Catholic faith, *out of which none can be saved*, which I now freely profess, and truly hold, I promise, vow, and swear, most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office. So help me God, and these holy gospels of God.

EIGHTEEN GENERAL COUNCILS.

1. The First Council of Nice, A.D. 325.
2. The First Council of Constantinople, A.D. 381.
3. The Council of Ephesus, A.D. 431.
4. The Council of Chalcedon, A.D. 451.
5. The Second Council of Constantinople, A.D. 553.
6. The Third Council of Constantinople, A.D. 680.
7. The Second Council of Nice, A.D. 787.
8. The Fourth Council of Constantinople, A.D. 869.
9. The First Council of Lateran in Rome, A.D. 1123.
10. The Second Council of Lateran, A.D. 1139.
11. The Third Council of Lateran, A.D. 1179.
12. The Fourth Council of Lateran, A.D. 1215.
13. The Council of Lyons, A.D. 1245.
14. The Second Council of Lyons, A.D. 1274.
15. The Council of Vienna, A.D. 1311.
16. The Council of Florence, A.D. 1439.
17. The Fifth Council of Lateran, A.D. 1512.
18. The Council of Trent, A.D. 1545.

Besides the above, there was a Council held at Constance, A.D. 1414, which condemned Huss and Jerome of Prague to the flames, and denied the cup to the laity. This council is allowed to have the authority of a general council with respect to its last sessions.

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